

civil servants in Rowanduz who are not under the direct surveillance of the gaiman (although, in an extraordinary case, the gaiman could probably obtain his transfer or dismissal), and is responsible to the Ministry of Justice in Baghdad from whence he was appointed. The administration of the civil side is charged to this ministry, rather than to a judiciary independent of the executive branch of government. It governs a Court of Cassation, four Courts of Appeal located at Baghdad, Basra, Kirkuk, and Mosul, fourteen Courts of First Instance (corresponding to the fourteen provinces) with unlimited powers, and forty-four Courts of First Instance with limited powers. These last are courts of single judges, and that of Rowanduz provides an example.

Thus the judge at Rowanduz is restricted in the types of cases he can try and the sentences his court can hand down. He cannot, for example, give the death penalty, [692] and cases for which this is possible are forwarded to Erbil for trial. On the other hand, his court must be sought for the multitude of everyday questions of marriage, divorce, inheritance, and lesser violations of the civil statutes. One or two examples will suffice to illustrate the usual type of case brought before him. Two merchants in Rowanduz owned shops side by side, and one owed the other the sum of twenty lira which he was unable or unwilling to repay. A heated argument ensued, and the creditor carried his case to the judge. The judge ruled in his favor, and the debtor's shop was pillaged and sealed [694].

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by the court clerk, Shakir Effendi, with great ceremony until the debtor should pay. Again, a merchant and a barber fell into a wrangle in the market-place in Rowanduz because the barber had welcomed the merchant's infant children late the preceding night with his noose. Words passed, particularly on the side of the barber, the merchant drew his khallig, and was beaten from behind with a club by the barber's son. At this point the police took them all in charge, and the judge, after some reflection on their respective characters, fined the barber a ding for disturbing the peace.

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Also without subordination to the galeman are the teachers, appointed by the Ministry of Education and responsible to officers of the Ministry in Erbil. By law primary education in Iraq is free and compulsory, but this ideal is some distance from realization. In the Rowanduz district only a small number of children, sons and daughters of ambitious or wealthy people, are able to attend primary school and fewer still go on to secondary education or to college. The primary school is entered at the age of six or seven, and consists of seven classes (beginning with the "halfth class," corresponding to the American first grade and ending with the "sixth"). Subjects include reading and writing in Arabic (in Rowanduz there are special classes in Kurdish), mathematics, history, and social studies, and the course is normally completed at the age of twelve or thirteen. The intermediate school can be entered next, and consists of three classes ("fifth"

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For the Kurds themselves, safeguard had a more important application. If a man was a member of a group engaged in a vendetta, and had to pass through dangerous territory, he could put himself under the protection of a neutral group whose men provided him with an escort and, should he be killed, was obligated to avenge his death just as if he had been one of its own.

Sanctuary is something of major importance among the Kurds. If a man had committed a crime, usually a murder, he could throw himself on the mercy of the nearest chieftain and the latter was bound by honor to protect him from his pursuers. Often the chieftain paid the hailikewa or blood-money to the injured parties, although unrelated to them or to the criminal, as a generous gesture. Of greater interest, perhaps, the chieftains provided sanctuary for runaway lovers. If a youth and a maiden fell in love and their parents forbade the match, they sometimes fled together, and, if captured by their irate relatives, would be slain. It is said that the first thing for such fugitives to do is to have intercourse, so they cannot be separated except by death. For a woman who has lost her virginity out of wedlock must be killed by her kinsmen. If the pair were able to reach a chieftain, the latter now acted as a matchmaker. He sought out the parents of the girl, informed them that their daughter was under his protection, attempted to persuade them to the marriage, by this time consummated, and often paid the dowry of the bride, again, as a matter

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